342 on both sides and the rear containing living quarters arranged
351 in the same way as other Lolo houses except that the room is much wider and comparatively cleaner. The stone slabs on
354 the stove are carved with birds, animals, and flowers in shapes
531 which are quite graceful and beautiful. These represent marks of distinction for houses of noble Lolo families.

342 The houses in Hsiao-liang Shan are slightly different from those in Ta-liang Shan in that they all have straw roofs instead of wooden ones. They are similarly rectangular in shape, but not encircled by four walls. The fortifications are sometimes built on a corner of the house and sometimes outside of the house either on the left side or the right. The poor white Lolo families, whose houses are made of bamboo or thatch, have no such fortifications. Although the interior
353 varies from simplicity to elaborateness, the patterns of arrangement [41] are generally the same. In the center of the house stands the stove, on the right are the grindstone and animal pen, and on the left the sleeping quarters and grain storage. This kind of material cultural pattern merely shows that the Lolo family has a set of customs which control the behavior and action of its members.

302 There is also an unwritten code for clothing and ornamentation. The Lolo male usually shaves his head except for
[826] one small patch of hair above the forehead, called t'ien p'u-sa, which is considered a sacred part of the human body that should not be offended. The Lolo also pull out the hair of their beards so that it will not grow. Wu-ch'i Shih-t'u who lives in Wu-chio is over 70 years old, and although his t'ien p'u-sa is completely white, he does not have a single hair on his face. In stature, a Lolo and a Han-Chinese are hardly distinguishable, but one who has a beard is inevitably a Han-Chinese while one who has a t'ien p'u-sa is generally a Lolo, with the exception of those Han-Chinese slaves who are forced to keep a
291 t'ien p'u-sa. The Lolo male usually covers his head with a piece of cloth, either black, white, or blue. It is quite long and wrapped around the head like a turban; sometimes a braid of hair is tied to the top, protruding from above the forehead like the horn of an antelope. Lu Hsüeh-nien, a black Lolo of P'a-ha village in Hsiao-liang Shan, has his headgear fixed in in this style.

515 The Lolo leave their faces unwashed in spite of accu-
● 301 mulated dirt. Often a hole is pierced on the lower lobe of a
304 man's left ear. Sometimes he wears in it three red beads, from each of which hang down silk strings of various colors; sometimes he wears a silver earring; at other times he uses only a piece of cotton thread without any ornament.

291 The Lolo male has only one upper garment to cover his body, in winter or summer. The garment is usually blue, with a slit on the right side, reaching to the waist. The buttons are made of bone or cloth. Double layers of cloth or multi-colored lace are sewn with cotton thread on the sleeve openings and edges of the garment. The trousers have enormously wide legs. They look like a long skirt when the wearer stands up, but the legs are often tucked in the belt at the waist when he [514] walks. A man can urinate very conveniently by pulling up the trouser legs without having to untie his belt. The Lolo do not wear shoes and both men and women have normal feet.

The Lolo wear capes for protection against inclement [287 288] weather. There are two kinds of capes: one made of hand-matted felt, thick and warm; the other made of woven wool for wear in the rain. They can be worn singly as an overcoat or one over the other. Both are very narrow at the neck and long enough to reach the knees. The woven woolen cape is decorated with tassels on the lower part and looks exceedingly handsome. The cape, a special feature of Lolo clothing, is very popular with both men and women, old and young.

302 [42] Lolo women are adorned somewhat differently. Instead of a t'ien p'u-sa on the forehead, women of different age groups have different styles of hairdo, a single braid, two braids, or a bun coiled up on the head. For their headgear 291 or hats, there are several combinations and styles, which vary according to age. The woman has two holes in each ear, one 304 on the lower lobe and the other inside the rim. The ear orna-301 ments consist of red beads and silver, coral, or other pendants.

291 The women's upper garments are the same as the men's, except that the sleeves are always trimmed with lace. For example, Li-ch'ü Ch'ü-hsi-erh of San-ho-i-ta village has three layers of lace on the hems of her dress and five rows of silver buttons on the collar. The women do not wear trousers but cover the lower part of the body with a long skirt made of many pleats in variegated colors. Like the men, they wear two kinds of woolen capes. When the author's party reached Wu-chio, we were greeted by Mrs. Hu, nee Li-ch'ü, who was the village head. As she walked toward us from a distance in her tasseled woolen cape and long skirt trailing on the ground, her graceful mien made her look almost like a queen on promenade.

241 For food production, the Lolo rely on animal husbandry 233 and farming, especially the latter. Every family has a plot of arable land which is cultivated for food crops. Grazing is

night the men are entertained with food and wine in a big feast and gradually a state of conviviality settles on both guests and hosts.

On the morning of the wedding day, the bride begins to bedeck herself. She wears a fresh flower-like turban on her head. According to Lolo custom, the turban a young girl wears is folded into a pocket-like triangle, its end tied to the back of the head. Upon coming of age, she wears the turban in a different way with the ends sticking up in front of the ears; sometimes she wears a four-cornered turban lying flat on the head, two of its corners hanging down on the right and left of the forehead, the other two corners on two sides in back of the head, and the whole looking like four pieces of reversed flower petals. After the woman has a child, she no longer wears this kind of headgear and has a plain hat instead. Besides the flower-like turban, the bride is also decked out with earrings, neck ornaments, and silver buttons. She usually wears a new dress with lace, a skirt of various colors, and a newly-made felt coat. All in all, she looks as graceful as a great beauty.

After having bedecked herself, the bride starts her journey. The men from the groom's family and the men and women of the bride's family all press forward to support and accompany her on the way to the groom's house, outside of which a thatched awning has previously been put up. The bride is led inside the awning where the ceremony to separate her braid is conducted by the female members of the bridal party, that is, her single braid is parted and made into a double braid to signify her status as newly married. On that day the groom's family provides wine and kills animals to feast the members of the bridal party. Guests and hosts sing and dance hilariously and do not disperse until after all have thoroughly enjoyed themselves.

It seems that the groom does not play an important role in the wedding ceremony. Nor does the bride sleep with him on the night of the wedding. At the marriage of a black Lolo, the bride must have several white Lolo maids to accompany and wait on her. For instance, the eldest daughter of Mrs. Hu, nee Li-ch'ü, of Wu-chio is only eleven years old and still her mother has already provided two maids to wait on her day and night. Later when she gets married, the maids will go with her as a part of the dowry. The maids who accompany the mistress to her husband's house will then marry the male slaves of the master. For three nights the bride stays at the groom's house in the same room with her maids but without making any contact with the groom.

5: Pollard M-5 (no date) 192) AE4 Lolo AE4

597 the name of Nhe-jah-jah. This multiplicity of names is
123 one novel feature in a missionary's life in West China. To my home friends I am known by the name my parents gave me long ago. For more than half of my life I have lived among people who would never know me by that name but who recognise me at once by a name that neither my father nor mother knew anything about. Later on a change of work led me to another people, and they promptly gave me a name of their own coining, which again would not be known among the Chinese, and now here among the Nosu I had still a fourth appellation. It is most interesting, but rather bewildering. As Nhe-jah-jah, I was thenceforth known among those independent Nosu, and I counted it an honour to be reckoned as one of themselves even though I became kinsman of the old sinner who got so drunk when his guests came. He was not the only relative by adoption; there were others who were more interesting and not quite so old, and also not quite so fond of spirits.

574 The cold weather outside and the presence of the guests within made the fireplace a welcome rendezvous for many. There was an inner circle of about a dozen of us around the fire, and a second still more numerous circle standing at our backs, deeply interested in all that was going on. We were joined soon by the widowed eldest daughter of Ah-pooh,
301 who had come across to see the guests. She was the mother
554 of three sons, and was gorgeously dressed. There is no doubt about these Nosu ladies knowing how to dress. From each ear she had more than a dozen silver chains hanging down, and, to my great surprise, a silver brooch fastened the front of her long jacket. All the women wear these brooches. Those of the servants are of brass and those of the mistresses

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

of silver. If I had only had a gold brooch to present to this widowed lady I think I could have won her respect for ever.

But while one admired the gorgeous dress and the silver ear-rings and the brooch and the massive roll of cloth that crowned the head, there was one thing about the lady that one did not quite relish. She was smoking, and evidently was very fond of her five-feet-long pipe. A five-feet-long pipe in the pretty mouth of a beautifully dressed, handsome woman was a shocker. We associate ladies smoking at home with a delicate cigarette and graceful, curling wreaths of white vapour. But here they have left the initial stages behind long ago, and use a pipe five feet long. The mother was also smoking a pipe, but hers was only four feet long. Several of the men were smoking short pipes with a wide bowl, similar to the pipes used in England and such as are never seen in China, where the bowl is usually a tiny one, able to contain only a pinch of the shaved tobacco. When a Chinaman is hard up he will use almost anything to smoke with. One of some chair-men was stopping one day by the roadside, and had no pipe with which to indulge in the smoke he was longing for. But I soon saw that he was a man of resource and not easily nonplussed when smoking was at stake. He went to a garden near by, broke off part of a marrow-stem vine, and putting a small pinch of tobacco in the one end he proceeded to light the other, and apparently enjoyed the smoke in his improvised pipe.

The widow told us that one of her brothers was killed some years ago by a member of the Sha-ma clan. Ever since the Nhe family have been waiting to catch the slayer and make him pay the penalty of his deed. The law of revenge rules

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

574 became general. I took stock of everything and everybody, and then noticed that by the side of the old man sat his 574 daughter, a young girl of less than twenty. She had the 301 usual long ear-rings of coral and amber beads. One string of beads was more than two feet long, and the other over eighteen inches. From each ear also hung about a dozen silver chains. On one arm were two bracelets of cane, and on the other, the right arm, were a jade bracelet and one of silver with a silver lock hanging from it. She was smoking a long pipe with evident enjoyment, and possibly was dreaming some startling day-dreams. This was how I first saw the girl with the coral beads in her ears.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

574 told that fact to his wife. He only got away at last by fixing
484 date for his return. This date had long gone by, and I suppose the disappointed ladies have one more evidence of the unreliable nature of the male sex. The traveller described the unknown country quite minutely, and refused to budge from his stories in spite of all the ridicule and unbelief we rewarded him with. He said he could show us the way to this paradise if we were willing to go. I am very sorry that other pressing business prevented me from taking up his challenge and going to visit that wonderful country. The unexplored parts of the earth are getting so few that it was a loss that the chance of such a great journey of exploration had perforce to be declined. Possibly there might have been an atom of truth in his yarn. He may have gone wandering off and become the enforced guest in some Buddhist nunnery, where the lady abbess might have told him some tall stories which he believed and later on considerably enlarged. It was interesting to see that when the man told his story he stuck to it in spite of everything and everybody.

574 The inner circle around the fire that listened to all these
293 stories was composed of sixteen men and the one solitary girl
[301] who seemed capable of holding her own with anybody. From the left ears of all the men hung the long ear-rings. Each had his head horn or poke tied up at the left side of the head, and all faces were bright and merry as the fire shone on them. White rows of teeth were constantly visible, and there were smiles all round, which sometimes developed into a hearty laugh or a tremendous roar. Pipes were constantly going, and I noticed, hanging from the necks of many of the men, the
534 touches for their guns. From the necks of some of them also hung a little instrument of brass or bamboo, on which they

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

weakened, the army continued its march, and coming later on to the borders of Nosuland, a large band of the hillmen, under the leadership of a famous chief, lay in ambush for them, and in one of the defiles, practically annihilated this branch of the great rebel forces. That wandering army was never again much trouble to the Manchu dynasty. I do not know whether the Manchus were grateful to the Nosu for this signal service. And I have never heard that the famous chief of the hillmen was rewarded. Possibly the large booty which fell to the share of the aboriginals was considered by them sufficient reward for all they had done. After all, it was merely another successful raid they had made, and it was an accident that they had rendered a service to their hereditary enemies.

A number of other oils are also used for lighting purposes. Nearly all of these are now giving place to petroleum, of which large quantities are sold all over the country. In the district where I am living this foreign oil costs about threepence a pound, double the price of the native oils. As we sat around the fire one of the men showed me how to put up the Nosu poke to the left of my hair, and just this simple little thing pleased them very much. Just what the origin of the head horns is one does not know. In Nosuland it is the men who wear the horns. South of the Yangtse, among another tribe, the Flowery Miao, it is the women who wear the exalted horn, as a sign of motherhood. Very occasionally a Miao man may be seen with the horn, but this is rare.

After a few of us had sung some hymns in Nosu and Chinese, one of the men got up and went outside that he might sing to us. His theme was an improvised one and

Apart from the t'ien p'u-sa, the rest of the head is shaved; sometimes, 302
not the entire head, but only the bottom edge is shaved, leaving some short hair encircling the t'ien p'u-sa to give the effect of a sleeping cap. This is another of the peculiar Lolo traits. The women part their hair from the middle and wear it in two long braids to coil above the head. Neither men nor women will ever go out without the pointed, wide rimmed rain-hat, worn on the head or slung on the back. With 301 ●
regard to ornaments, all the Lolo like to wear jewelry. The men have their left ear pierced while the women pierce both. Ear ornaments are generally made of beeswax pearls, but those for the rich I are made of silver as well as corals and agates. The rich women also wear ear-rings, or at least some sort of expensive jewels. The very poor are sometimes content to wear merely a piece of black thread or a bamboo stick through the left ear lobe. Many of the women and some Heh-I men too wear silver bracelets and rings on their wrists and fingers. All of this indicates the Lolo's concern for beauty.

/109/ THE FAMILY AND SOCIAL SYSTEMS OF

THE LOLO OF LIANG-SHAN

Previously, mention has already been made of the political and 565
social organizations of the Lolo of Liang-shan. The most prominent feature of their social organization is the insurmountability of the class barrier between the Heh-I and Wa-tzu. Almost nowhere else in the world is found so inflexible a class system as theirs. As stated above, this class distinction is limited not only to the prohibition of marriage and sexual relationship between the two groups; it is also said that in Liang-shan the Heh-I consider themselves so superior to the Wa-tzu that they would not even be involved in a quarrel with the latter. It would soil their hands and lower their dignity to strike the Wa-tzu. Should a master wish to punish a Wa-tzu of his own household, he would order another Wa-tzu to inflict the penalty. Should a Wa-tzu by chance hit a Heh-I, society would regard this offence to dignity and rather rank such a serious crime that it would request the removal of the offender's hand.

As a superior group, the Heh-I treat the Wa-tzu with much contempt. Under this circumstance, why the latter have never rebelled is a question worthy of examination by sociologists. Upon analysis, their reasons may be as follows: First, the Wa-tzu class having always

/170 cont'd/

L 584 father enters upon negotiations with the girl's father. If the latter's response is favorable, a go-between is sought. He must be an individual who has many children. The go-between is invited to dinner, and during the meal, at which meat and wine are served, he is asked to go to such and such a family to ask for such and such a girl in marriage. He goes there for the evening meal, with one or two pounds of meat and two measures of wine. He makes the proposal, and the next day L [273] he can bring back a favorable answer to the boy's family. They fete him, which is called "drinking the wine of the promise." They wait six months or a year and proceed to the second operation called "drinking the wine of the end of the negotiations." The go-between is again invited to dinner. After the meal he goes to the girl's family, taking along a goat, a pound of salt, and 20 measures of wine. There L [262 231] the goat is killed, and they feast while discussing the conditions of the marriage. After the banquet the go-between returns to announce to the boy's father the conditions, which are nearly always 6 or 7 taels L of silver and flowered shoes or a turban. If the boy's family is rich, ● [301] more is demanded: silver bracelets, rings, and earrings and eardrops. Two months before the wedding the go-between conducts the ceremony of setting the wedding day. For that he comes first to the boy's home, from where after a family-style meal he goes to the girl's home to set the day of the wedding. He takes a piece of cloth, a liang of sewing thread, two measures of wine. The day before the wedding a friend L 585 of the family takes a 20-pound goat to the girl's home. The morning of the big day the go-between, who has received two measures of wine /171/ and two goat heads for his trouble, takes to the girl's home 6 or 7 ounces of silver, the shoes, etc. He is accompanied by the boy, who upon arriving at the girl's home prostrates himself to his parents-in-law, thanking them for giving their daughter to him. The daughter herself stays in the kitchen; she must not see her fiancé. L M Then the family gives a big feast to the guests. The meal is served [533] in the courtyard under tents. They sing. The old people especially distinguish themselves by their improvisations. (This sung Lo-lo dialogue can very well be compared with the T'ou-jen song of the toilette, p. 59.) What have you put on your daughter's head? Your daughter

Shan-Thai-[redacted]
Lao AO6
Lolo AE 4

[101 cont.]

La 101 131 The "Lao" belong to the "Thai" tribes that have given their name to the present province of Laos. They are represented in Tonkin by only a few families, in the sectors of Hoang-su-phi and La of Dongvan. Rather large groupings of "Lao" are established in the [648] Chinese canton of Tu-long, opposite Man-mei. Often persecuted by the "Thai" they have drawn close to the "Meo," whose manner of life they share.

The "Pen-ti-lolo" (1)

1. See note under "Lao" above.
[page 110]

Lo 101 The "Pen-ti-lolo," whose name signifies "Lolo aborigines," belong by their dialect and most of their customs to the "Thai" group, despite the denomination of "Lolo" which is given them. They are likewise known by the name of "La-qua." The "Thai" call them "Mong"; they call themselves by the name of "Ca-beo."

Lo 161 [102] From 150 to 200 representatives of them are found in the sectors of Yen Minh and of Pho B[redacted]ng, where they appear to have been settled from a very remote period, previous to the arrival of the "Meo." They are decadent and in the process of being absorbed by the Lo 142 "Meo." The typical man is tall, slim, vigorous in appearance. The women are stylish; their skin is whiter than that of the women of the Lo 291 neighboring tribes. They wear garments often decorated with embroidery and appliquéd with material of various colors.

Lo 301 584 (Photo 465, Plate 30, shows a young "Pou-piao-lolo" girl (left) and a young "Pen-ti-lolo" woman (right). On the latter is seen the jewelry characteristic of this tribe, consisting of a long necklace of white beads wound round a great many times and covering almost the entire breast. This is the traditional engagement present.)

The "Pou-piao-lolo"

Lo 101 131 The "Pou-piao-lolo" are settled to the number of about twenty families in the same sectors as the "Pen-ti-lolo" and near them, who

[177 cont.]

291 the top of the head by means of a wooden comb, and bound in a white headband. Covering the whole is a small turban, whose ends, [302] embroidered and decorated with beads, hang down in back of the head and reach to the shoulders. No portion of the head is shaved.

"Lolo" men and women wear wrapped leggings of linen. However, they very often go about with bare legs and feet.

● 301 The various feminine jewelry, rings, bracelets, necklaces, are of silver and of a style very close to that of the "Méo" jewelry.

342 The "Lolo" cabins are of two principal models. In the wealthy 231 villages, established near fertile fields, the cabins are built on piles, like those of the "Thai." The animals are confined underneath the house.

In the poor hamlets, the cabin rests directly upon the ground and is made of a straw roof and of walls of maize stalks. The domestic animals then are kept in a shed near the cabin.

[356] In any case, the dwelling consists of only a single room, generally clean and well cared for. There are no partitions forming interior compartments.

352 The furniture is always of the simplest: a cot bed the length of the long side walls, chests, tables and benches. The crops are [251] stored almost everywhere.

354 The kitchen always contains two hearths, one of which is specially set apart for the preparation of the food of the unmarried girls, for the reason which will be indicated later.

[178] The kitchen utensils, pans in the shape of spherical skull-415 caps, trays, bowls, cups, and so on, are in no way unique and are similar to the models already described.

262 According to the type of farming, irrigated rice fields or mountainous slopes, the "Lolo" eats either rice, or maize and mountain rice. Besides, he consumes a great quantity of vegetables, peas, beans, cucumbers, eggplants, and so on. Meat is reserved for festi-[273] val days. Alcohol made from rice or maize is often drunk immoderately.

[68] From the time they have reached puberty, the young girls must not eat meat and may not use utensils in which greasy foods have been cooked, under pain of falling ill immediately.

[187 cont.]

291 part of the breast covering is attached about the belt.

3. A pantaloon of a very wide style, stopping at the knees.

4. Leggings coming up to just above the knees and often decorated with embroidery on the lower portion.

5. A headdress recalling, in its total appearance, the one we have described for the "Pa-y" women.

The hair, knotted in a very tight chignon, carries on its high-
[302] est portion a sort of rigid armature trimmed with spherical silver buttons. On top of the whole is placed a very light piece of material, of fine linen dyed dark blue, with a fringed border.

The "Ho-nhi" women have very abundant jewelry: rings,
● 301 bracelets, and earrings. They also have necklaces of a special design, made [188] of little round plaques of embossed silver, threaded upon a cord. Some of the women trim the front of their jackets with a row of these same small plaques.

The "Ho-nhi" cabins are rectangular and very small. The
342 walls are of mud. The straw roof comes very low down, in such a
353 way as to create all along the outside walls a wide, sheltered corridor. The hut has only one door, which opens on an interior hallway. It is divided into several compartments by light mud partitions. All its rooms open upon the interior hallway. The hall of honor contains the ancestral altar and usually is located opposite the entrance doorway. The kitchen is most frequently set up in the interior hallway in the section farthest away from the entrance doorway.

243 The type of life of the "Ho-nhi" is like that of all the tribes that cultivate irrigated rice fields. The agricultural implements and the farming methods are in no way unusual.

The beliefs and customs are rather close to those of the "Méo."
771 Like the latter, the "Ho-nhi" love independence. Living very iso-
181 lated on their high hills, they retain great freedom of bearing and are not obsessed by a fear of evil spirits.

58 The "Ho-nhi" marry among themselves. The marriage proposal is made by intermediaries. The wedding ceremonies present no noticeable peculiarity. As among all the other groups, they are marked by great rejoicing and substantial feasts.

155: Abadie--245 G-5 (no date) 1924 ANU Indochina Lolo AE4

342 361 [764]

335. "F'ou-la" Village.

142 291 301

514. "F'ou-la" Married Women.

337. "F'ou-la" Unmarried Women.

348. The Rock of the Tombs ("Lolo").

101 the Black Lolo call them the same under the name of Man zi. If
291 one notices that the word La, which is part of the expression La Qua, means Lolo to the Annamese, it appears that the latter recognize that the La Qua belong to the Lolo group like the Chinese and Black
[197] Lolo. However, we must add that their language is completely different from that of the other varieties of the group. This may result from the fact that they have been separated from large groups of their kindred for many centuries during the course of which their language must have undergone great changes.

Among them, men wear Tho dress. As to the women, they have a very original costume which makes these pretty mountain girls appear quite coquettish because of its rich colors and quantities bead trimming. They roll their hair in a turban and place a small embroidered kerchief on top of this when in holiday dress, which drops down onto the back. As for their garments, underneath they wear breast-covering decorated with embroidered applique, and over this a very pretty bolero edged with square embroidery on the front panels and the entire length of the sleeves. A skirt, edged at the bottom with embroidery and a row of beads, is tied at the waist. It is covered with an apron colored indigo like all the background of the costume. The waist is tied in by a white belt /149/ /The following two photographs appear between pages 148 and 149 of the text: "Three Black Lolo women"; "Penti Lolo men and women."--translator/ whose embroidered and fringed ends come around and drop in front of the apron. An embroidered kerchief is also fastened
[301] at the back to the collar of the bolero. Finally, the bosom is completely covered with necklaces of white beads, which are wound around the neck a great number of times, and whose last rows go down as far as the belt.

Now comes as the fourth variety the Phu La, who call themselves Peu Pa. There are very few of them in Tonkin, consisting of a few families which inhabit the frontiers in the third and fourth Military Territories. They live somewhat like savages in their little houses on piles, raised up only a meter above the ground. The men's clothing consists of a short jacket and a trousers trimmed with embroidery at the bottom. The women wear a little black jacket edged with embroidery applied in squares and in lozenges, and a skirt of the same color edged in red, held in at the waist by a wide belt whose
[302] fringes drop in front. Their headdress consists of a chignon which they put on the top of the head, wrapped in an embroidered kerchief, and of a black hood placed at the rear.